THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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FOR THE WESTERN LUMINARY.

Recollections of Judge Blair.

IT is afflictive to reflect how many *deaths*, and deaths of valuable persons, too, have already been announced or spoken of in "The Western Luminary." And *deaths* are the more afflictive, because *death entered the world by sin!* "The wages of *sin* is *death!*" God's Word being the judge. And has not every man on earth, whatever his character, ever about him a *memento* of the fall of our race, in that *hold* which *death* has evidently upon him in the midst of whatever degree of health he may enjoy? O then, how mindful should we all be of our latter end? How *watchful*—seeing that the Destroyer is ever near at hand, and that *our own* hour may be just approaching? Nor age, nor condition, is exempt: and still, except as to *eternity*, does the remark of the Roman poet, made some two thousand years ago, hold good with us all—

"Vitæ summa brevis spem nos vetat inchoare longam."

We now have in our view the case of a late much valued friend, the Hon. Judge Blair,—

May we not, as a friend of this excellent departed man,—and, too, as the friend of the gospel, and of our fellow-men,—indulge in a few recollections, suggested by this sad event?

The character of Mr. Blair was such as must interest the pious mind. His early life, as is usual, was careless: but Jehovah, in due time, signally brought him to a knowledge of Jesus Christ.—The retrospect which this occasion suggests will not, we trust, be without its interest and its advantages.

Young Blair prosecuted his studies with that ardour which young ambition gives. As he grew up to manhood, he seems to have conceived the thought of being *somebody*, in his country, and in the world. He studied, therefore, with earnestness; and he studied with success. He devoured books; and he perused the unwritten volume of *man*. "Even when not engaged in study," commonly so called, "he was not idle."

But as this youth grew up more to maturity, he found that some of those political opinions which his judgment told him were *true*, were *not* such as the *people approved of*—And we have said, that he was ambitious—Did he abandon, therefore, these opinions? Did he shrink from what he thought sanctioned by *truth*, from a dread of *being unpopular;* or embrace what he deemed *error*, from a wish that men would honour him with their applause? He held, on the other hand, the "even tenour of his way;" and trusted to the correction of the public opinion (and he thought it needed correction in a number of things) for that *standing* of which he thought himself worthy.

Such was Mr. B. in boyhood; such in youth;—and such did *manhood* find him to be, when that stage of life opened upon him. He was still anxious for standing—still a candidate for fame: But then he panted for *that* standing and *that* fame, only, which merit should confer; for *that elevation alone*, to which *talents* and *stern integrity* should exalt a man in such a country as ours.

This man's *ambition*, then, was what is commonly called *virtuous* ambition. And mark the effects! We have intimated, that he could not *dissemble* for the sake of popularity: We have hinted, that he could not consent to deceive the people: Neither was it his plan to seek for *credit* which his heart told him was not his. He claimed what he thought his due; and while he did this, he was wont to speak of *competitors* in the race for honour, with respect and affection, at least commensurate with their deservings: Nay, Friendship and Magnanimity were, with him, prone to take, when his rivals were spoken of in his presence, the *decision* which Justice was about to pronounce, out of *her* hands—and to *raise* that sentence to the tone of eulogium.—O how different this, from what we see, for the most part, among the aspiring of our countrymen; who pull down by detraction, and "damn with faint praise."

So far, we are speaking of Mr. Blair as he was before he had attained to manhood, and for some time after. We have thus far seen him as an *honourable*—as what is commonly called a *good* man. Nay, even now, he was even *more* than the world would understand from the terms we are using. Even now, not only were his notions of justice high, but his generosity was princely, and his affections at once discriminating, ardent, and sincere. If he did not *give* largely, it was because he was poor: if his *efforts* for others were less than might sometimes be expected from such an one as we have said that he was, it was because of the infirmities to which his delicate frame was liable. He did, however, exert himself *not a little* for his friends; and we know persons (now, we believe, in health,) whom, when in peril from disease, he attended and nursed, to the evident impairing of his own health, and at the hazard of his life.

Well, if the deceased was *all this* previously to the latter part of his life, what was he *then? Then* it was, that he became a disciple. We now see him, *in the midst of all the nobleness of his nature*, cast into the furnace of affliction, that the *impurities* of this *noble nature* might be washed away!

For *even Blair* was impure! He was a sinner! It was *as* a sinner, that God remembered him—*as* a sinner that God, in his mercy, brought him into severe afflictions. He was not afflicted in vain! For, taken down to a bed of illness—from which, in fact, we might say that he never rose—in the midst of elevation, and of the *prospect* of elevation yet higher, he was prompted of the Divine Spirit to seek for a favour more permanent than that of men—an *elevation* such as this world hath not to confer; *even for a favour and an elevation* which Jesus-Jehovah hath, through eternity, been holding in reserve for such of the sons of fallen Adam as will "seek *first* the kingdom of God and his righteousness!"

O, how blessed—yes, what a glorious thing is it, to be afflicted in mercy?—Afflictions bring us to know ourselves, and to know the vanities of this world. They cause us to reflect; and to reflect with profit. Through the furnace of affliction, the saints have been wont to pass into the kingdom, in every period of the church: And in testimony of the fact, need we recollect *Job*, who thus was *tested;* David, whom God sunk down, and purified, and raised up again; and many *unrecorded* sufferers whom *ourselves have known*, and whose adver-

sity we have *seen blessed* of the Saviour of mankind?

So was it with the man we speak of. In this way, God humbled his spirit: in this way, Jehovah blessed him: in this way, thou, blessed Jesus, didst unite him to thyself; thou, who thyself didst know sorrows and bitter anguish!

It was but a little while after Judge Blair was thus afflicted, that his friends saw in him an altered man. He now prayed in his family. He now spoke concerning holy things. He now sought for *kindred spirits* of *another* sort from those whom (for the most part) he had sought but a little while ago. He now expatiated on the great salvation—with the ministers of God around him—with the late lamented Mr. Breckinridge, whom long he had loved, but not (until now) with that holy regard which one disciple feels for another—with every friend whom he saw to be anxiously concerned about the "one thing needful."

Here, then, we trace the hand of God—causing all things "to work together for good" to this man, and perhaps to many others through him. And looking more carefully, we see these workings of Jehovah the more plainly. For God *did favour*, evidently, this person in his praiseworthy designs. *God did favour him;* and, among other things, in this,—that he sent him, an afflicted disciple, to a people involved in much darkness, that he might be to them, we doubt not, a light and a comfort, while he should illustrate to them the value of those eternal things which the world knows nothing of. O yes; Jehovah, we believe, did lead him—did uphold him—did bless him, by making him a blessing to others—did send him forth, with all his mild and affectionate deportment, and with all his intellectual powers which disease had not been permitted to impair, a sanctified instrument of salvation to those whom Satan held in darkness. He went forth; and he was greeted by the stranger's smile. He went to those who needed aid; and he went, we believe, in obedience to the mandate of the Lord of hosts; and we rest assured that he is now shining with an immortal brightness, among those who have "turned many to righteousness!"

What need we say more? Need we tell you, reader, *how* this brother *died?* You have seen that he *lived* in the faith: and think you his Lord would desert him in the last trying moment?—

"That soul which on Jesus hath leaned for repose,
"He will not—he *cannot*, desert to His foes"

No; this good man died rejoicing.—Like Rice; like Gano; like Campbell; like McChord, he was in death a *light* to those around him;—and his last look, like that of Addison, was to this amount: *See how a Christian can die!*

O, reader, whoever thou art, we urge upon thee the prayer, "*Let me die the death of the righteous; and let my last end be like his!*"—while we commend to their country and their God, the widow and fatherless children of our departed friend. C.

NEW-JERSEY COLONIZATION SOCIETY.

(*Proceedings.—Continued from p.* 136.)

James S. Green, Esq. rose and said, (in the course of an address in support of his motion for the adoption of the Constitution proposed to the Meeeting:)

"We all agree in one position—that Slavery can be defended on no rational ground whatever; that it involves a violation of every law, human and divine; that it is at war with all the best feelings of our hearts; that the barbarities which have been inflicted upon the degraded sons and daughters of Africa, are an outrage upon the dignity and character of a human being.

"It is known to you, and to this respectable audience, that the detestable

traffic with Africa in the bodies and souls of men, received its death-blow in the British House of Commons, on the memorable 2d of April, 1792; when Wilberforce and Pitt and Fox united the force of their powerful and splendid talents, to remove from the national character its dark and bloody stain. Even those who were interested in this unhallowed commerce—even the agents of the West Indies, could not resist the strength of their arguments, or steel their hearts against the irresistible influence of their eloquence. The advocates of the Black Man's rights demonstrated that no political necessity, no consideration of private benefit, could justify its continuance for a single moment. We have not, therefore, to contend with this difficulty. The public mind is right on this point; and, sir, by comparing the impediments which clogged the entrance of the path to the temple of benevolence, with those that we now meet with, we may find much to quicken and to animate us. We have not the embarrassments of a first effort; we have the termination of our course clearly in view; and we want nothing but patience and industry and perseverance, to reach the vestibule—to enter the building, and there to sit down and enjoy the rich banquet of feeling and reflection, which is always furnished by doing well. "Who," says Wilberforce, "can tire in such a work? It repays itself; it fills the mind with complacency and peace. If it obliges us to be conversant with scenes of wretchedness, this is but like visiting a hospital from motives of humanity, where your feelings repay you for the pain you undergo."

"We all agree, too, that we owe much to the children of Africa in the way of remuneration or recompense. Our fathers have contracted a great—an enormous *moral* debt—a debt that now encumbers and embarrasses our whole country; a debt that, like a mighty incubus, is pressing to death the energies of the nation. Relief must be had; a discharge of this debt must be effected, or consequences absolutely ruinous will ensue. It is believed to be yet practicable to escape these consequences, if we exert ourselves with energy, and without delay. But it is high time to be up and doing; to examine into our situation; to call forth our best exertions in united efforts to avert the ruin that otherwise threatens us.

"And now, sir, I am prepared to say that the plan of colonization, on which we are met to deliberate, appears to me to offer the most eligible—and, indeed, so far as I can see—the only effectual mode of relief. The adoption of this plan will, I think, enable us in time to pay what we owe. It will form a sinking fund, by the gradual operation of which, this debt will be ultimately discharged, and we be released forever from its burden. You already perceive that the view which I take of this subject has regard as much to our own interest, as to the interest of the blacks. Such is the fact. The excellence of the proposed plan is, that it unites these interests; it makes them one. I have no hesitation in saying, that, for one, I would not advocate this plan, did I think that we were adding another mite to the debt already contracted, or another cruelty to that long and disgusting catalogue of wrongs, at which the eye of the philanthropist weeps, and the heart of the benevolent sickens. I would not raise my voice in its praise, did I not believe, that the plan recommends itself by every consideration, consistent at once with the calls of humanity and the suggestions of policy; by the advancement of the black man's rights, and the white man's interest and easement."

From the remarks of Dr. GREEN, on the occasion, we select the following passages:—

"It appears that there are two plans at this time before the public, for di-

minishing or drawing off the coloured population of the United States. The one is, to colonize this population on the western coast of Africa: the other is, to add this population to that of a similar complexion, which is already organized into a form of government, in the island of Hayti. I have not been able to see that these plans are at all inconsistent with, or necessarily hostile to, each other: and it is not without regret that I have observed that some of their friends, severally, have considered and represented them as militating. On the contrary, it has appeared to me really desirable, that there should be more places than one, to which the descendants of Africans, who leave our country, may betake themselves. It has appeared desirable—since we know that different individuals are influenced by very different views and motives—that there should be some option left to the emigrants, as to the place of resort which may best suit their various inclinations. To whatever place they go, they leave this country; and the more numerous the places of refuge or expatriation, the greater, probably, will be the number that will leave us; and thus a principal object of regard, with the favourers of both plans, will be obtained. Not, sir, that minds truly benevolent will be satisfied to rid this country of its coloured population, without any regard to the happiness or well-being of the emigrants. We have done them and their ancestors one flagrant injury already, in bringing them from their own country; and no man of humanity can think with satisfaction of doing them another, in sending them from this. They ought never to be sent away, but by their own voluntary choice. We must point them to a place of retirement, which shall offer them so many advantages above what they can ever enjoy in this country, that they will gladly seek it for themselves. But the more places you open to their view, the more you will consult, as I have said, that variety of motive and propensity, the gratification of which constitutes happiness; and which, the more it can be consulted, the more rapidly will voluntary emigration take place."

"Now, sir, in regard to Hayti, we all know that it is much more contiguous to our own country than the coast of Africa; the climate is represented as healthy; much of its soil is said to be very favourable to cultivation; and the offers of its chief magistrate are, in many respects, liberal and alluring. These certainly are circumstances and considerations of a very favourable kind.

"But let it not be forgotten, that Hayti can never receive one-third of the coloured population of the United States, if it were prepared to embark to-morrow; and, therefore, it is plain that this can never be the great reservoir, into which the streams of this population can empty themselves for a century to come. If other circumstances, therefore, were satisfactory, I would say, let those who choose to go to Hayti depart in peace, and as speedily as possible. The friends of the African plan need not speak against this. Their plan is still just as necessary as if the other had never been conceived, and they ought to pursue it with just as much zeal and steadiness as if Hayti had no existence.

"But I cannot forbear to say, that there are some considerations in regard to Hayti, which appear to me to wear a very forbidding aspect. Of these considerations I shall mention only one, which I the rather select, because, if I am not in error on the subject, it is grounded on a public and authentic document; and because, as a friend and minister of religion, I feel a deeper interest in it than in any other. You anticipate that it is a religious consideration to which I refer—It is so."——"Now, if I have not mistaken—and I sincerely wish I may have mistaken—

what the chief magistrate of Hayti has authorized his agent to say, on the subject of religion—he announces a restriction, to which I know not how any practical Christian, any one who is sensible of the worth of souls and of his own supreme allegiance to his Saviour, ever can submit. The restriction to which I allude, is couched in measured and guarded language; but yet it appears to come clearly to this—that the emigrants to Hayti may hold and act on their own religious creed without molestation, provi ed they do not endeavour to propagate their senti ments among others."

"As to a settlement in the proposed colony on the coast of Africa—the feature of the plan which has always struck and interested me the most, is the one on which my friend who has just spoken, [Mr. Boyd,] has chiefly dwelt. Yes, sir; what has all along interested me most deeply, in meditating on this plan, is the hope, and I think the strong probability, that God has ordained that the guilty conduct of Christians in enslaving the children of Africa, shall eventually be made productive of the richest blessings, which the inhabitants of that quarter of the globe have ever received from the Father of Mercies. I have hoped, and I do now confidently expect, that Christian nations—for Christian nations alone have done it—have been permitted to enslave the Africans, that ultimately, when Christians shall repent of their crime, and seek to repair the injury they have inflicted, by restoring to Africa her enslaved children—by restoring them in the character of freemen and Christians—these freemen and Christians will be the instruments in the hands of God, to civilize and christianize that large section of the earth, which for so many ages has been sunk, and up to this hour is still sunk, in profounder depths of wretchedness, and degradation, and infernal superstition, than any other."

"But it seems almost impossible, without a miracle, which we have no reason to expect, that it ever should be christianized except by Africans."

"Africans must and will, at last, christianize Africa; and if my wishes do not wholly pervert my judgment, I see the process begun, in the Colonization Society which we are met to assist, by forming an Auxiliary. A number of pious and well educated blacks, will be sent from this country in the first instance. They will educate others in Africa. Every missionary and almost every convert, will be a plant which will bring forth fruit a hundred fold."

POONA.

EXTREME CRUELTY TOWARD A HINDOO WIDOW.

The following narrative is extracted from the Bombay Gazette. It will tend to confirm the public detestation of that shameful superstition which is the brand of India.—

The victim chosen for this cruel and ungodly exhibition, was the widow of a Brahmin who died in the South Concan some days prior to this ceremony.

On approaching the fatal spot, she was preceded by two led-horses, handsomely caparisoned, and attended by ten or twelve Brahmins, and about the same number of women, with music, drums, &c. Few spectators accompanied the procession, considering that the scene of action was in the immediate neighbourhood of the city, near to the Old Palace.

At first sight of the woman, I was possessed with the idea, in common with others, that she was more or less intoxicated; but, before the various ceremonies were gone through which on such occasions precede the act of burning, those doubts had given place to a perfect conviction that she was in her sober senses, and fully aware of the dreadful act which she was about to perform. Of this I am the more satisfied, from the question having been

frequently put to her by the European gentlemen present, whether it was her wish to be burnt; to which she always returned the same answer, that she knew what she was doing, and that it was her own pleasure to burn.

Having offered up the more harmless sacrifice of incense, on a small fire from which the pile that was to consume her body was afterward to be lighted, and having parted with all her golden ornaments to those in attendance, she deliberately and without shedding a single tear took a last leave of all that she held dear on earth, ascended the pile, and there laid herself down with the ashes of her deceased husband tied round her neck. The entrance was then closed with dry straw, and the whole pile surrounded with the same light material, and immediately set fire to by the officiating priests.

I had placed myself directly opposite to the entrance to the pile, and could distinctly see the unfortunate victim struggling to escape. This did not pass unobserved by the attending brahmins; who instantly began to knock down the canopy. which, containing nearly as much wood as the pile itself, would have effectually secured their victim in the fire, had it fallen on her. All this while, no one, except the officiating brahmins, interfered; but when the sufferer did make her escape from the flames, and, on running toward the river, either fell or threw herself at the feet of Mr. T., that gentleman, assisted by Mr. S., immediately carried or rather dragged her into the water; in which the latter gentleman suffered, by incautiously laying hold of her burning garments.

An attempt was now made by the officiating priests to carry back their victim to the blazing pile; which was resisted by the gentlemen present, and one of their number was despatched to acquaint the magistrate of her escape, and learn his pleasure respecting her: but, before the messengers could return with an answer from the civil authority, the brahmins had persuaded the unfortunate woman once more to approach the pile; and as she declared, on being questioned by those present, that it was her own wish to re-ascend the pile, they stood aloof, fearful of giving offence to the prejudices of the native population on the one hand—to the civil authorities on the other. She declined, however, for some time, to ascend the pile; when three of the attending priests lifted her up on their arms, and threw her on the fire, which at this time was burning with great fury.

From this dreadful situation the miserable wretch instantly attempted, for the second time, to make her escape; but the merciless priests were at hand to prevent this, if possible, by throwing large pieces of wood at their victim, with the design of putting a speedy termination to her sufferings. But it was impossible for any man of the smallest pretension to feeling, to stand by and witness such cruelty; and therefore the gentlemen present again interfered, when the victim speedily made her escape a second time from the fire, and ran directly into the river, without any assistance whatever.

The unfortunate woman had no sooner entered the river, than she was followed by three of the officiating brahmins; who were told to desist from all further persuasion, as nothing further would be permitted until the arrival of the magistrate.

Not doubting their compliance with this so very reasonable request, they were allowed to remain with the woman in the water: but, no sooner had the Europeans turned their backs, anxiously looking out for the arrival of authority to put a stop to such cruel and diabolical proceedings, than the same three men who had thrown her on the pile, attempted to drown the suffering wretch, by forcibly throwing her down, and holding her under water.

From this attempt she was speedily rescued by Mr. A. and Mr. M., who supported her in the water till the arrival of the long looked for deliverance.

The Collector himself soon followed; and, to the great joy of a few of the bystanders, he immediately ordered the principal performers in this tragical scene into confinement, and the chief actor or rather sufferer to be carried to the hospital.

I regret to add, that the woman died about noon on the following day, forsaken by all her relations, as an outcast! *London Mis. Reg.*

THE LUMINARY.

LEXINGTON:
WEDNESDAY, SEPTEMBER 15, 1824.

Our fellow-citizens, of every class, will join with us in lamenting the early death of William Blair, the notice of whose character and decease will be found in an accompanying article. It is affecting that he was called to die in a distant land; where no kindness of strangers, however great, could supply the sacred and soothing endearments of home.

"On some fond breast the parting soul relies;—
"Some pious drops the closing eye requires."

Yet it is a striking evidence of the disinterestedness of this valued fellow-man, that, even from early life, he desired to *die abroad, where his friends might be spared, as much as possible*, the trials connected with his death. Providence has been pleased, in an especial manner, to gratify this generou and self-denying wish. The illustrious Archbishop Leighton "*expressed a wish to die in some obscure inn*," for the same reason—that his friends might not be unduly troubled at his departure; and he was in like manner indulged, by a tender Providence. When "*God* is with" our friends, our absence or presence is of little moment on a death-bed; and if He keep their dust for the resurrection of the righteous, no matter if their bones shall bleach upon the barren sand, or moulder beneath the tread of the pitiless stranger. He who has redeemed their bodies, with their souls, will "*gather*" them to a more *sacred rest* than "the *sepulchres of their fathers.*"

It is delightful to see the man of reputation, office, influence and talents, bringing them all to the service of the Saviour, and laying them at his feet, as a last testament to the church on earth, when his fading energies have warned him that he is soon to join the *church on high.*

The closing public act of our departed brother's life, was to appear at the sacramental table, an officer of the church—and with "emaciated hand" to feed the flock of Christ, while himself partook for the last time of the consecrated elements. Blessed act—sacred close of a public life—! Friends of the deceased, it is your duty less to weep, than to rejoice!! Over such a death, it is selfish to mourn!!

In our next number, we propose to begin the publication of a series of Essays on Slavery, left with us for that purpose by an esteemed friend.

OBITUARY.

DIED, at her residence in Bourbon county, on Monday morning, Sept. 6th, Mrs. *Susan Conde Corlis*—in the 57th year of her age, and the ninth of her residence in Kentucky. John Corlis, esq., her bereaved consort, was formerly a very wealthy merchant of Providence, R. I. Adverse fortune, arising from his own benevolence and from the unprincipled rapacity of Old Spain, induced him to remove to the western country 8 years since. Mrs. Corlis's health has been severely tried, at different intervals, for several of the last years of her life. The last and fatal shock was received while on a visit to an attached friend in Fayette a few months since. As soon as her strength enabled her, she was removed to her own habitati n, where she closed her existence on earth on the 6th inst.

We have seldom known in life so deserving and so lovely a woman; or so much dignity, combined with so much meekness. Such gentleness of spirit—such uniform seriousness of character—such amiable submission to circumstances, are seldom combined in the constitution of an individual character.—When the writer of these lines last beheld her, she was struggling with oppressive suffering—bearing it with silent patience, and labouring to extend the hospitalities of her home to a few friends who had called to enquire for her health, though half her person was already death-struck by the palsy. Her last months are said to have been spent in preparing for the eternal world; and our hope is, that she has entered the "rest which remains for the people of God."

From the Lit'y and Evang'l. Magazine.

PROGRESS OF CHRISTIANITY IN SOUTH AMERICA.

The following article on this subject, from the Christian Observer, must be peculiarly interesting in this country:

The conductors of the Missionary Register have for several years furnished the public with an annual survey of the progress of Christian Missions, which has at length become the most complete and important table of missionary statistics to be found in any language. We present our readers, as a specimen, with the following synoptical view of the incipient efforts now in progress for the promotion of Christian truth and its accompanying blessings in South America. The chief facts have already appeared at different times in our pages; but our readers will not be displeased at a summary recapitulation of circumstances so fraught with the brightest hopes for that extensive continent.

The progress of education in the new States of South America is gradually consolidating their civil liberties, and opening the way to religious freedom. In Colombia, between 40 and 50 schools of mutual instruction have been established; one of which, at Santa Fe, contains 600 scholars.—In Peru, the government has manifested the deep interest which it feels in the universal education of the people, by a decree, issued July 6, 1822, for the establishment of the system throughout the whole of Peru. The work had met with delay; but, in May last, it had been entered on with 100 scholars, in the college of the Dominicans, at Lima, the whole of which has been appropriated by the government to this object. For the preservation and extension of the design, the conduct of it has been com-

mitted to a special society; and an article has been adopted in the Constitution, by which every person will be disqualified, after the year 1840, from becoming a citizen, who cannot read and write—time being given for the operation of this law, from a consideration of the neglect in which education has been left in these countries. In Chili, the government has issued, on the 19th of January, a similar decree, establishing a society for the promotion of universal mutual instruction, under its own special authority and patronage. In Buenos Ayres, at Mendoza, at the foot of the Andes, Mr. Thompson, who has rendered in this State, and in those of Chili and Peru, the most important aid, organized a flourishing female school, under the highest patronage: at San Juan and Monte Video, also, schools were established. Of the state of education in the Brazils, no particular information has appeared. That some judgment may be formed of the manner in which the subject of education is viewed in these lately emancipated portions of the New World, we shall quote the decrees, abovementioned, issued by the governments of Peru and Chili. In that of Peru it is said—

"Without education, there is, properly speaking, no society. Men may, indeed, live together without it; but they cannot know the extent of the duties and the rights which bind them one to another, and it is in the knowledge of these duties and rights that the well-being of society consists. The bringing of education to some degree of perfection is, from the nature of the thing, slow: to accomplish it, time is required, and some degree of stability in the government, as well as some other circumstances both natural and moral: all these must combine, in order that the education of the people may become general, and that thus a foundation may be laid for the continuance of those institutions which may be established among them. Of the various improvements which the government has been desirous of making, none has been more earnestly and constantly kept in view, from the moment of its commencement, than the reformation of public education. In those intervals of tranquillity which have been enjoyed from the clamour of arms, this object has occupied their attention."

Connected with education, all enlightened friends of mankind will augur well of the intelligence and happiness of a country in proportion to the circulation of the Scriptures among its inhabitants. A Peruvian gentleman, at the seventh anniversary of the Bible Society of the United States, shewed, in an able and impressive manner, that the Scriptures are the great blessing which South America requires. In communicating to its inhabitants this boon, the British and American Bible Societies continue to co-operate. In briefly surveying this continent in the order already adopted, we find it reported, that, in Colombia, the demand for the Scriptures, particularly among the poor and in the public schools, is rapidly increasing. In Peru, 500 Spanish Bibles and 500 Testaments were circulated, at Lima, in two or three days: had their number been 5,000, they would have been disposed of. So great was the concourse of people pressing to obtain copies, that the gentleman to whom they were consigned, was obliged to close his door upon the applicants: the number sold paid the cost of the whole. The New Testament is being translated into the Quichua tongue, spoken by the numerous descendants of the ancient Peruvians. In Chili, an American captain found much difficulty in disposing of 40 Testaments; but the state of things soon afterwards improved: one gentleman sold all the copies of the Scriptures which he had, and had no doubt but that the sale would increase from year to year: of 200 Testaments, committed to the care of the captain of a vessel, nearly three-fourths were paid

for: he found the copper-miners, in particular, most anxious to possess and read the Scriptures. At Mendoza, across the Andes, in Buenos Ayres, the Scriptures meet with a very favourable reception: at the city of Buenos Ayres, an Auxiliary Society has been formed, and the New Testament is in free circulation, and, from that place, makes its way in all directions, into the surrounding country, and even into Patagonia. At Bahia, Pernambuco, and Rio Janeiro, in the Brazils, the Portuguese Scriptures have been circulated: at Pernambuco they were admitted duty free, and were applied for by the people in crowds: at Rio, an American captain found them much esteemed and thankfully received. In Guiana, the Negroes, in various places, willingly purchase copies, and manifest the benefit derived from them.

From the New Monthly Magazine.

A LECTURE UPON HEADS AND UNWRITTEN BOOKS.

"Which is the most prolific and inexhaustible—which has the greater capacity—the material, or the intellectual world? If any man, fully competent to analyse this question, should give judgment in favour of the former, I would tell him that his decision refutes itself, confirming the mastery of mind by the very act of its exercise even when pronouncing its own inferiority. It is indeed wonderful, stupendous, overpowering, to contemplate the external world, its planetary system, its various elements, and the infinite diversity of their productions, human, animal, vegetable, and mineral: but how much more astonishing that all these wonders should be condensed and epitomized in the narrow limits of a single skull! Within that little focus of miracles, the system of the universe performs its sublime evolutions; all the forms, colours, attributes, and combinations of matter, are classified and arranged as in a microscopic museum; and yet there is space enough left within its diminutive verge for another and a vaster universe—for the metaphysical world, the interminable subtleties of reason, and the whole boundless range of the imagination. From the cedar of Lebanon to the hyssop on the wall, there is an almost innumerable variety of productions in the vegetable kingdom alone, but they require different hemispheres and every variety of soil and climate for their developement; whereas they all grew spontaneously in the single storehouse of Solomon's head. He knew them all; and yet how small a portion did they form of his general knowledge. The admirable Crichton not only affixed this placard upon the walls of the colleges at Rome—"Nos Jacobus Crichtonus Scotus, cuicunque rei proposieæ ex improviso respondebimus," but in the college of Navarre at Paris publicly offered to argue and contend "upon every thing knowable" in twelve different languages, either in verse or prose, at the discretion of the disputant; and after a contest of a whole day against the literati of a whole city, bore off the prize, amid the universal acclamations of the spectators. It is difficult to fix the limit of what may be acquired by the human faculties, for we hardly know the exact boundaries of the faculties themselves. Who shall unriddle the mystery of the American calculating boy, a raw uneducated child, whose intuitive knowledge of arithmetic enabled him, by some mental process, inscrutable even to himself, to give an instant solution to questions that would puzzle the most practised calculators, 'with all appliances and means to boot?' It seems to give us a slight glimpse of omniscience when this knowledge flashes upon us, as, when the lightning cleaves the sky, we appear to catch a momentary revelation of the innermost glories of Heaven."

"And yet to what base uses do we often apply this exquisite and mysteri-

ous appendage? Some, converting it into a snuff-box, are perpetually thrusting in that nasty compost through the keyhole of the nose; some babble it into a chatter-box, wagging their unfatigued tongues like a cherry-clapper to warn the cautious from their premises; and others degrade it into a strong box to hold nothing but title-deeds, mortgages, reversions, and calculations for making money. With Sir Epicure it is a cave of Cacus, into whose mouth whole droves of dainties are made to enter, but which have 'nulla vestigia retrorsum,' no good things being ever suffered to escape from that dumb sarcophagus. There are gallants, who, knowing the value of what they carry upon their shoulders, shall, for the fair equivalent of a shilling a day, offer their sconces as targets for bayonets and balls; or as butts for sabres; sometimes this most useful piece of furniture serves as a block for wigs, or a peg whereon to hang a hat; and there are grave and reverend signors, who, by merely shaking it affirmatively or negatively, with the accompanying monosyllable *ay* or *no*, shall not only carry on the affairs of the nation, but make their own prosper more flourishingly than if the aforesaid excrescence were filled with brains and fraught with eloquence.

"Meanwhile there are others, neither few in numbers nor mean in talent, who are incessantly devoting that multifarious engine to the gratification of the public, by multiplying literary productions of every dimension, from the epic to the ballad, adapted to every capacity from the prince to the peasant. Living far sequestered from the great Babel of London, and its overgorged vomitory *the Row*, nothing astonishes me so much, when I run my eye down the long newspaper announcements of new publications, as the amazing intellectual capacity of England. Winter brings forth its mental crop as regularly, and almost as abundantly, as the earth yields its autumnal harvests. The head must be fed as duly as the stomach, and its voracity is still more insatiable. Booksellers may literally be termed *capital* cooks, perpetually dishing up new dainties adapted to the public taste; and if Osymandyas the Egyptian king were to live in our days, instead of writing over the door of his library—"Medicine for the soul," he might be tempted to inscribe "Victuals for the head." What books, what libraries, what languages, what whole æras of literature have perished since his days, since the period when Job exclaimed—"My desire is that mine adversary had written a book;" and yet what are the works that have been written and perished, compared to those which have been conceived, projected, dreamt of, decided upon, planned, and never written? Few have published, but how many have imagined books; how many, in the perpetual fermentation and ebullition of the intellectual faculty, have started ideas which they have resolved to commit to paper and expand, but which have been driven from the memory by new projects, to be left as unrealized as their predecessors. Nothing is to me more interesting than to trace these unembodied outlines, these dim and visionary configurations of uncomposed works, whose "coming events cast their shadows before," sometimes to swell into the subsequent tangability of actual existence, and sometimes to evaporate into airy nothing. Can any one avoid sympathizing with Milton's proud consciousness of power and difficulty of determinate object, when, after promising to undertake something, he yet knows not what, that may be of use and honour to his country, he proceeds: 'This is not to be obtained but by devout prayer to the Eternal Spirit, that can enrich with all utterance and knowledge, and sends out his seraphim with the hallowed fire of his altar to touch and purify the lips of whom he

pleases To this must be added industrious and select reading, steady observation, and insight into all seemly and generous arts and affairs; till which in some measure be compassed, I refuse not to sustain this expectation.' Well might Johnson add, that from a promise like this, at once fervid, pious, and rational, might be expected 'Paradise Lost.'"

THE WELCOME GUEST.

A few years ago, says a writer in the Religious Remembrancer, being on a visit to a friend in the neighbourhood of the Pennington Church in New Jersey, under the pastoral care of the Rev. Mr. Rue, my friend stated to me, that some years ago, the church being then under the care of the Rev. Mr. Guild it was common, before the Lord's Supper, to announce that on such a day the ordinance would be celebrated, and all such persons as wished to join the church were desired to make application to the Session. Among those who applied, was a poor black woman named Dinah. The Session was not satisfied to admit her; but encouraged her to hope that by the next time, which would be in six months, she might be admitted. The next time came, and Dinah applied: again she was put off. Dinah, however, when the communicants were called to take their seats at the table, presented herself among them; whether it was that she did not understand the Session, or whether it was from an ardent desire to obey the injunction of her dying Lord, is not known: however, when she got in the aisle opposite to the pulpit, she was observed by Mr. Guild, who mildly said to her, "Dinah, (supposing she had not understood the prohibition to come,) the Session thinks you had better not come at this time; but go away, and by next time may-be you may come."—"Very well, Massa Guild," said Dinah; "I go away, and before next time comes, Dinah die: Jesus Christ say, 'Dinah, you keep my commandments?' I say, 'No; I wanted to, but Massa Guild no let me.'"—This was too much for the good man. He exclaimed, with much feeling, "If these are your views, Dinah, come: you shall never appear a witness against me that I prevented you from obeying the commands of your dying Lord: Come, Dinah; come, and welcome, to this feast of love." The effect produced by this incident was truly melting: every eye was turned upon Dinah, and every heart bid her welcome to the provisions of their common Lord.

ANECDOTES AND NOTICES OF LA FAYETTE.

His love of America.—Very few Americans have visited France for the last forty years, without calling upon him. He is always accessible to them—his eye kindles whenever he talks of America. "Why," said an American gentleman, "can you not come to live among us; to lay your bones among a people who owe you so much, and whose latest descendants will venerate your ashes." La Fayette pointed to his grand-children around him: he made no other reply. They were the ties which bound him to France.

"You are now in America," said he to an intelligent Virginian, who was on a visit at his house. "America?" "Yes; this room is what I call America." His guest looked around him, and beheld scattered everywhere the tokens of his country: maps of the different states; the portraits of our distinguished men—of Washington, Franklin, Henry, &c.; American books; the electrical machine with which the great Franklin had made so many experiments, and which he had given as a mark of respect to this noble Frenchman.

His Sword.—La Fayette preserves, with the utmost care, the sword which was presented to him by the American Congress. When the allied troops

were recently in the neighbourhood of Paris, fearful that it might be snatched from his possession, he deposited it in the safe keeping of Mr. Jackson, the American Charge des Affaires, in Paris. This sword bore upon it the emblems of our nation. Upon the destruction of the Bastile, the first key of this tremendous edifice was sent, at the instance of La Fayette, as a present to Washington. It now hangs in the hall of Mount Vernon. The second key was melted into this sword; thus uniting in the same object the memorials of the struggles of two great countries—the one then commencing its revolution, the other having achieved it.

His personal appearance.—La Fayette is now about 68 years of age, with a fresh and vigorous constitution for one of his years, though it was severely tried in the dungeons of Olmutz. He lost all his hair during his severe confinement, and now wears a wig.

His domestic character.—In his domestic character, and in his style of living, the General resembles one of the old patriarchs. His two daughters and his two sons and their respective families, live with this illustrious man, at his Castle of La Grange. A gentleman who spent a week at his house, a few years since, says they had 13 children, corresponding in number to that of the old United States; and most of them marked in their names, with something American. His two daughters are named Virginia and Carolina.

Whenever he walks into the fields, he generally takes some of his grandchildren with him. He amuses himself with their prattling, joins in their little sports, and contributes to their happiness.—Such is the man, whose name fills the whole of Europe with his fame; the man, who has contributed to establish the liberties of the new world.

His confinement in the Castle of Olmutz.—In 1792, when the violence of the French revolution was at its height, La Fayette, although a warm republican in his principles, endeavoured to restrain the outrages of the mob, and particularly the wanton indignities, which were offered by the jacobin party to the king. This rendered him the object of popular fury; and he was obliged to fly for his life. He made his escape into Germany. Here, however, he was seized by order of the king of Prussia, who considered him as one of the principal agents in the imprisonment and subsequent execution of the king and queen of France, and sentenced to close confinement in the dungeons of Wessel and Magdeburgh. After a year's suffering in the latter, he was delivered into the hands of the emperor of Austria, by whom he was immediately thrown, in chains, into the filthy dungeon of Olmutz. His wife and two lovely daughters, (Virginia and Carolina,) hearing of his situation, repaired to him, and shared his fate. Two years had thus been spent by La Fayette in the most painful situation, when a bold and generous design was formed by Dr Bollman, a Hanoverian, to release him. In this scheme he obtained the co-operation of Francis K. Huger, a young, bold, and active American. Huger was the son of Col. Huger, into whose house La Fayette first entered when landing at Charleston, S C., in a violent storm, and by whom La Fayette had been introduced to Washington.—They concerted their measures; agreed to travel together. Huger feigned illness, and Bollman was his physician. Having taken up a temporary abode at Olmutz, they contrived to gain the confidence of the jailer, and frequently visited the prison, where they soon opened a correspondence with La Fayette, which continued some time, and was so managed as to excite no suspicion. Notes were written and sent unsealed, apparently containing merely inquiries after his health, but written on the other side in a preparation, which was invisible till exposed to heat. A plan was thus con-

certed for his escape, and a day fixed for its execution. The day arrived; but it was ordered by a superintending Providence, that La Fayette should suffer still longer. One of the best contrived plans, the execution of which commenced under the most favourable auspices, after a train of romantic but untoward events, entirely failed. La Fayette, after having gone as far as ten miles from his prison, was retaken and conveyed to his old place of confinement, where Huger had been imprisoned before him. Bollman made his escape; but, finding that his plan had failed, and that his friend was imprisoned, he voluntarily surrendered himself, in order to participate in his fate. Bollman and Huger were imprisoned for a conspiracy against the Austrian government: they were however finally tried on a charge for planning and aiding the escape of La Fayette, and were convicted. They were first to have been imprisoned for life: but bribery induced the *upright* judge to mitigate this punishment first to fourteen years, next to seven years, next to one year, and finally to one week.—La Fayette remained in his dungeon, under circumstances of great hardship, till 1793; when, peace having been restored between France and Austria, he was, at the intercession of Napoleon, liberated.—[*New-York Observer.*

From the New Monthly Mngazine.

WINTER SONG.—TO MY WIFE.

THE birds that sang so sweet in the summer skies are fled,
And we trample under foot leaves that flutter'd o'er our head;
The verdant fields of June wear a winding-sheet of white,
The stream has lost its tune, and the glancing waves their light.

We too, my faithful wife, feel our winter coming on,
And our dreams of early life like the summer birds are gone;
My head is silver'd o'er, while thine eyes their fire have lost,
And thy voice, so sweet before, is enchain'd by age's frost.

But the founts that live and shoot through the bosom of the earth,
Still prepare each seed and root to give future flowers their birth;
And we, my dearest Jane, spite of age's wintry blight,
In our bosoms will retain Spring's florescence and delight.

The seeds of love and lore that we planted in our youth,
Shall develope more and more their attractiveness and truth;
The springs beneath shall run, though the snows be on our head,
For Love's declining sun shall with Friendship's rays be fed.

Thus as happy as when young shall we both grow old, my wife,
On one bough united hung of the fruitful Tree of Life;
May we never disengage through each change of wind and weather,
Till in ripeness of old age we both drop off together! H.

Hymn for the Ordination of Missionaries.

SOUND, sound the truth abroad,
Bear ye the word of God
Through the wide world;
Tell what our Lord has done,
Tell how the day is won,
And from his lofty throne
Satan is hurl'd.

Far over sea and land,
'Tis our Lord's own command,
Bear ye his name;
Bear it to every shore,
Regions unknown explore,
Enter at every door—
Silence is shame.

Speed on the wings of love—
Jesus, who reigns above,
Bids us to fly:
They who his message bear,
Should neither doubt nor fear;
He will their friend appear,
He will be nigh.

When on the mighty deep,
He will their spirits keep,
Stay'd on his word;

When in a foreign land,
No other friend at hand,
Jesus will by them stand—
Jesus, their Lord.

Ye who, forsaking all,
At your lov'd Master's call,
Comforts resign—
Soon will your work be done,
Soon will the prize be won;
Brighter than yonder sun,
Then ye shall shine!

New-Haven, Sept. 12, 1822.

THE WESTERN LUMINARY.

Agents.—We venture to name the following individuals as agents for the Western Luminary, and request that they will use their endeavours to procure subscribers, and receive payments, for the same.

Fayette County.—James Rell, Doct. J. Todd, Rev. Geo. Boon, Dr. Jno. R. Witherspoon, Rev. Robt. Marshall, N. Ferguson, John Shaw.

Bourbon.—Isaac Webb Thomas P. Smith, Ephraim Harriott, John Curry, Rev. Andrew Todd, Jonas Markey.

Clarke.—J. D. Thomas, Walter Preston, Silas W. Robins, Esq. James Stonestreet, Rev. Mr. Morton.

Montgomery.—Rev. J. P. Howe.

Bath.—Thomas Hill, James McIlhenny.

Woodford.—Samuel Campbell, Samuel M. Wallace, Abraham Dale, J. R. M'Farland.

Franklin.—Thomas Paxton, J. J. Miles, Rev. Eli Smith, D. C. Humphreys.

Mercer.—Rev. Thomas Cleland, D.D.. W. Nourse, jun. Robert C. Harrison, Wm. Nourse, sen. David Caldwell, M. G. Youce, Samuel Maccoun, Rev. S. K. Nelson, Dan'l. Barbee.

Perryville.—Wm. L. Crawford.

Lincoln.—Nathaniel S. Morton.

Greene.—Gen. Allen, Rev. J. Howe, Rev. John Chandler, Rev. Isaac Hodgins, John Tate.

Adair.—Rev. S. B. Robertson, Rev. Jeremiah Abell, Maj. Benjamin Workman.

Garrard.—Rev. J. C. Barnes, Alexander Reed, Charles Spilman.

Henderson.—N. C. Horsley, E. H. Hopkins.

Christian.—James H. Rice.

Mason.—Rev. J. T. Edgar, John Boyd. Dr. John Drake.

Jessamine.—Saml. Rice, Wm. H. Rainey.

Henry.—James Dodd.

Nicholas.—Jonathan Smith.

Caldwell.—Rev. Robert Lapsley.

Shelby.—Rev. A. Cameron, Rev. Andrew Shannon, Rev. Henry L. Rice.

Jefferson.—Wm. Vernon, Rev. Samuel K. Snead, Rev. Dr. Blackburn.

Madison.—Archibald Curl, Dr. Alexander Miller.

Gallatin.—W. O. Butler.

Washington.—Joseph Maxwell, Andrew Cunningham, Geo. M. Wilson.

Logan.—Rev. Daniel Comfort, Presley Edwards, Esq. William I. Morton.

Fleming.—Rev. James K. Burch, A. E. Ballard.

Todd.—Rev. Wm. K. Stewart.

Harrison.—Rev. J. R. Moreland.

Scott.—Samuel Glass, Samuel Finley.

Great Crossings.—M. D Averill.

Owenton.—James Vanallen, esq.

Nelson.—Rev. William Scott, Jonathan Simpson

Warren.—Rev. D. H. Phillips.

Glasgow.—Robert Ferguson.

Dayton, Ohio.—Rev. Wm. Graham.

Cincinnati.—Rev. James Kemper, Rev. Erastus Root, Jno. F. Keys.

Lebanon.—Jacob D. Lowe.

Natchez.—Rev. George Potts.

Charlestown, Indiana.—Rev; Jno. Todd, Thomas Todd esq.

Abingdon, Va.—Rev. Stephen Bovell.

Livonia, Indiana.—Rev. W. W. Martin.

Smockville.—Samuel Smock.

St. Louis, Missouri.—Dr. W. M. Green.

Nashville, Ten.—Rev. Mr. Campbell.

Gallatin, T.—Joseph Robb.

Campden, S. C.—Rev. S. S. Davies.

Darien, Georgia.—Rev. Jno. Joice.

Chilicothe.—The Hon. Mr. Thompson.

Robstown, Pa.—Hon. Mr. Plumber.

Huntsville, Ala.—Jno. W. Tilford, Esq Rev. Mr. Allen.

Shawnoetown.—Rev. Charles Phillips.

Madison, Ia.—D. M'Clure.

Detroit.—Rev. Joshua Moore.

Pittsburgh.—Rev. Mr. Swift

Shelbyville, Ten.—Rev. Alexr. Newton.

Columbia, Ten.—Dr. James W. Frierson.

Winchester, Ten.—William Estil.

Bloomville, Mo.—Josiah Dickson.

Grand Praire, Mo.—James Tate.

Trenton, N. J.—Rev. Robert Gibson.

Vincennes, Ia.—Rev. Samuel T. Scott.

New Lexington, Ia.—Francis Hinds.

New-York.—Rev. M. Bruen.